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From the London Patriot.

British and Foreign Anti-Slavery Society.

June 12th, 1840.

This important Convention of Delegates from the Anti-Slavery Societies of other public bodies, of Great Britain, the British colonies, France, Switzerland, and the United States, was opened on Friday, the 12th inst. at Freemason's hall, Great Queen street. The list of delegates returned amounts to nearly five hundred. Among those present at the opening of the session we recognized, besides the well known members of the Anti-Slavery Committee, Dr. R. R. Greville, of Edinburgh; J. G. Birney, Esq. of New-York; Daniel O'Connell, Esq. M. P. Edward Baines, Esq. M. P. W. T. Blair, Esq. of Bath; Captain Charles Stuart; Rev. W. Knibb; George Thompson, Esq.; Rev. J. Burnet; Captain D. Mason; Rev. J. Beecham; Rev. J. Burnet; Captain D. Mason; Rev. J. Beecham; Rev. J. Burnet; Captain D. David Turnbull, Esq. of Paris; G. Angas, Esq.; J. R. Mills, Esq.; Mr. Justice Jerome James Williams, Esq. of Bristol; Rev. J. H. Hinton, Vicar of Thebesd; Isaac Crewdson, Esq. of Manchester; Rev. Dr. Lushington, of Leeds; Rev. W. Bevan, of Liverpool; William Beaumont, of Birmingham; R. R. Madden, Esq. of New-York; Wendell Phillips, Esq. of Boston, &c. &c.

Mr. Blair, the late Mayor of Bath, before the proceedings commenced, stated that Dr. Lushington had arrived; but upon his entering the meeting, he thought, instead of expressing the feelings they entertained towards that venerable man by any cheering, they should show their respect by receiving him standing.

Thomas Clarkson, Esq. then entered the room, supported by J. Sturge, Esq. of Birmingham, William Howorth Crewdson, Esq. and accompanied by his daughter-in-law and grandson.

Mr. William Allen.—I have been requested by the Committee to propose the numerous assembly, the representative assembly, that our venerable and venerated friend, Thomas Clarkson, Esq. be Chairman of this Convention.

Mr. Birney, of New-York, seconded the motion, which was carried unanimously.

Mr. Joseph Sturge said,—I hope I shall be excused for taking one or two remarks before the business of the meeting commences. Those who have known our dear and venerable Chairman only through the numerous productions of his pen, if they would avoid giving offence, strictly to adhere to the rule laid down for granting tickets of admission; but I am sure they will be charged with no offence when they have made a few exceptions, in the present instance, in favor of the Chairman. I allude to one of these, for the purpose of introducing his son and representative, Thomas Clarkson, and who been his name. (Mr. Sturge here took the youth by the hand, but was so much affected, that he for some time was unable to proceed. The deep sympathy of the meeting was audibly testified.) It was the particular wish of the father, that his son should be present; and he is now a period of 56 years, that his grandson should be present; and I hope I shall not in the least degree wound the delicacy of his widowed mother, in saying, in the presence of all to the dearest wish of her heart, that her darling and only child should consecrate his future life to the great object which we are this day to promote. It is an interesting fact, which I did not know till yesterday, that this is the birthday (nine years) of the youthful Thomas Clarkson; and I venture to express my conviction that the only wish of my heart, that the blessing of God may rest upon him, and that, with the descending mantle of his venerable and venerated ancestor, he may exhibit a double portion of his spirit. I am sure it will find a response in the bosom of very many in this assembly—(Cries of 'Amen')—as well as the earnest hope, that when many more of us be removed to that bourne where the wicked cease from troubling, and the weary are at rest, and where all distinctions of clime and color will be swept away for ever, he may live to see the day when the Divine blessing shall have so eminently crowned this great cause of justice and of mercy, which we are this day met to promote, that the sun shall cease to rise upon a tyrant, or set upon a slave.

The venerable Chairman then rose and said. My dear friends, I stand before you, a humble individual whose life has been most intimately connected with the subject which you are met this day to consider. I was formerly, *under providence, the originator*, and am now unhappily the only surviving member of the committee which was first instituted in this country, in the year 1787, for the abolition of the slave trade. I am the only surviving member of the Committee, who was one of them, is, as you know, dead; and there I may say of him, that there never was a man, either dead or living, who more ardently desired that that object in him. My dear friend and fellow-laborer, William Smith, the late member for Norwich, who was another of them, is dead also, by whose indefatigable exertions I was for many years, both in and out of parliament, it was most vigorously supported. As to the rest of the committee, Samuel Hoare, William Dilwyn, Joseph Hormsby, Joseph Gurney, and the other dear friends, whose names I am sorry that I cannot at this moment recollect, these also are all dead, and gone no doubt to their eternal rest. My friends, I was invited many months ago to be at this meeting, but old age and infirmities, being lame and nearly blind, and besides being otherwise seriously affected at times, I gave me no hope of attending. At length I have been permitted to come among you; and I rejoice in it, *if I were only permitted to be in your place, in reference to your future labors*, Take courage, be not dismayed, go on, persevere to the last; you will always have pleasure in your work. The thought of this, I feel, I can self can say with truth, that though my body is fast going to decay, *my heart beats as warmly in this sacred cause*, now in the 81st year of my age as it did when I was a young man, when I first took it up. And I can say further with truth, that if I had another life given me to live, I would devote it to the same cause, to the for your encouragement, and your veracity. My dear friends, you have a most difficult task to perform; it is neither more nor less than the extirpation of slavery from the whole world. The Commissioners, I suppose the most formidable, are the cotton and other planters in the southern parts of the United States; who, I am grieved to say, hold more than two millions of *fellow-creatures as the most cruel bondage*. Now, we know of these men, that they are living in the daily habits of injustice, cruelty, and oppression, and of blasphemy, and have no true fear of God, nor any just sense of religion. You cannot therefore expect to have the same hold upon the consciences of these, as you have upon the consciences of others. How then can you get at these so as to influence their conduct? I tell you in but one way, you must endeavor to make them *feel their guilt in our approaches*. You must endeavor by all justifiable means to affect their temporal interests. Why, I have been asking other parts of the British dominions, except, indeed, the East Indies, of slavery—Still there had been left a terrible blot on the cucutcheon of humanity in the British dominions—(Hear, hear) This was a Convention the most important that ever assembled. (Hear) To it came men from Hindostan, Hindostan of the East, and from Africa with a selfish nature—not even alone for the pride and pleasure of participating in the great and exhilarating work, but for the purpose of giving and receiving encouragement—(Hear)—and it included delegates from all parts of the world, even from America—certainly from all parts of the British dominions, and from all parts of the world, from co-operation. (Hear.) In the chair he was happy to see the patriarch of liberty (Hear, hear.) He was glad that the venerable gentleman had lived to see the beginning of a day, the dawn of which the fervor of his youth could scarcely have hoped to see. (Hear, hear.) He was the parent of all parts of the world, and of all ages. (Hear.) They were not met here only to talk, or display talent—that would be insufficient, they must direct their minds to sound practical measures. Forward must be the word. (Hear, hear.) They must speedily adopt practical means for establishing corresponding and co-operating societies all over the world. (Hear, hear.) It was a gratifying thing to hear that Massachusetts had declared the first clause of American independence to be utterly inconsistent with slavery. Let no one, then, regard slavery as should be abolished. (Hear, hear.) At present it was only in the East Indies that slavery, under the British rule, existed. There not only the laborers were slaves, but the great mass of the population were serfs, completely under the sway of the East India Company, in the ground down by the 'hard rent' existing at its will. (Hear, hear.) Their should be a glorious combination of Anti-Slavery Societies all over this world, and the nations would be allowed to enjoy the blessings and security of their efforts. He was rejoiced to see their Chairman among them. He was happy to find himself in a Convention of men who had no selfish motives to actuate by any possibility be attributed. Let them persevere in their efforts, and they would raise the entire of the human family from the degradation of slavery and from the degradation which was the best preparative for receiving the truths of Christianity and the blessings of civilization.

Mr. Blair wished to second the motion of the Hon. gentleman who had just addressed the Convention, and he hoped he would be excused for doing so. There was a charm in the name of Daniel O'Connell all over the universe, and he believed that Mr. O'Connell could do more for the suppression of slavery in the United States than any other man could do. Some of their Irish brethren were among the principal supporters of slavery in America, and he was persuaded that if Mr. O'Connell could but speak to them, and there, in favor of the abolition of slavery, such an address would lead to the best results.

Mr. O'Connell would assure the Hon. gentleman that he wanted no additional stimulus to carry into effect a purpose which he had already in contemplation. Before the Convention rose, he hoped he would obtain permission to address as he had suggested, and which he trusted would be found satisfactory.

Mr. Bowring, of the Massachusetts legislature, next addressed the Convention. The State of Massachusetts had declared it to be the duty of Congress to abolish slavery in the American States. He (Mr. Bowring) expressed the sense of the unconstitutionality of a law existing in the slave States, by which it was made the duty of the people, in their own dominions, was seized, and he could not prove his being a free man, was sold into perpetual slavery. The Convention was a most important one, and should strike against the legality of such a system. He congratulated England on her being free from that sanctioning of slavery which he felt a disgrace to his own country.

The Rev. T. Scales then read a paper on the objects of the Convention as follows.

"It is a most important, in the very outset of our proceedings as a Convention, that we should virtually understand each other, and be agreed upon the ground we occupy, and the object we have in view, and the means we propose to set together to accomplish.

This is necessary, that our proceedings may be uniform and consistent, and that no time, no, a foreign and irrelevant character may be introduced to divide our attention, or to divert us from the one great end we all have in common.

That evils in abundance, and in a vast and frightful variety, are connected with slavery, no man will dare to deny, and the sooner we can have them all laid open, the more deplore, and the sooner remedies for these evils are devised and applied, so that they may be meliorated and effectually cured, the more will the interests of the cause in which they are embarked. He might, therefore, be allowed to express his gratification at finding himself in the presence of those who had labored in the cause of the abolition of slavery, both in this country and on the other side of the Atlantic. They had then among them not only the tried and trusted friends of freedom on this side of the Atlantic, but those who had had labored and suffered more than language could express in the same cause on the western hemisphere of our world. He was anxious that the Convention should know that his advice and encouragement were appreciated by those who had been permitted that day to behold him for the first time. He trusted, too, that the example which he had set would be imitated by those who had that day seen him. The Hon. gentleman then moved a series of resolutions to the effect that the conventions should meet twice a day, at ten in the morning, and at four in the afternoon; that all resolutions should be submitted to the Secretary the day before they were proposed; that the business which could not be finished the meeting should be announced the day before; that a committee should be appointed to prepare resolutions, &c. and that no person should be allowed to speak on a subject should previously send in his card to the Chairman, and that each member should not speak for more than twenty minutes at a time.

Mr. O'Connell here entered, but in consequence of the age of the chairman and the necessity of quietude, his entrance was not hailed with cheers.

The Rev. Nathaniel Colver seconded the resolution.

Mr. Clarkson said that that resolution was of the most necessity which it was proposed to impose on speakers of sending in their cards beforehand.

Mr. Scholefield said that that resolution would be a source of great convenience.

Mr. Fuller could not approve of the resolution. He had belonged to a convention which was very fond of his long speeches. He had not come a distance of 3,000 miles to listen to long addresses.

Rev. J. A. James thought it would be inconvenient if in the discussion of any subject the speaker should be tied down to twenty minutes. He would therefore suggest, that after the words "twenty minutes" in the resolution, the phrase "or permission of the chairman," should be introduced. Many persons might have information of the utmost importance to impart, which it would be wrong, it might not be able to do in twenty minutes.

Mr. Sturge moved that every gentleman, on rising to address the meeting, should announce his name. This was in conformity with the general practice in public assemblies of this description.

The motion having been seconded,

Mr. G. Thompson suggested that the resolution should be altered in conformity with the Hon. gentleman's motion in the following manner:—"That each gentleman desirous of addressing the meeting should either send up his card to the Chairman, or announce his name."

Dr. Bowring thought that experience had shown that the Parliamentary practice was the best—that those who sought the eye of the Chairman should be considered as in possession of the meeting. If the practice of sending up cards to the Chairman were adopted, they might have 50 or 100 gentlemen rising at the same time, and all desirous of speaking to one subject. He should suggest the propriety of omitting that resolution altogether.

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After a few words from Mr. Wilson, of Nottingham,

Mr. Bradburn, a member of the Legislature of Massachusetts, said that he could not see why the proposer of a resolution to the meeting should have additional time allowed him, or why he should have two speeches while others were allowed but one.

Dr. Bowring hoped the resolution would not be persisted in, as he was convinced the less they referred their proceedings to the house.

The amendment was then put and negatived, and it was carried that no paper should be read without permission.

The other resolutions proposed by Mr. Thompson were then put and carried.

The Chairman then called upon

Mr. Thompson, who, in obedience to so sacred a command, he would venture, however unworthy, to address this great Convention. One idea was first impressed upon his mind, in consequence of his being the delegate of Great Britain on behalf of our colored fellow men. Emancipation was a great and majestic act, and most valuable results would be produced in all the parts of the British dominions, except, indeed, the East Indies, of slavery—Still there had been left a terrible blot on the escutcheon of humanity in the British dominions—(Hear.) This was a Convention the most important that ever assembled. (Hear.) To it came men from Hindostan, Hindostan of the East, and from Africa with a selfish motive—not even alone for the pride and pleasure of participating in the great and exhilarating work, but for the purpose of giving and receiving encouragement—(Hear)—and it included delegates from all parts of the world, even from America—certainly from all parts of the British dominions, and from all parts of the world, from co-operation. (Hear.) In the chair he was happy to see the patriarch of liberty (Hear, hear.) He was glad that the venerable gentleman had lived to see the beginning of a day, the dawn of which the fervor of his youth could scarcely have hoped to see. (Hear, hear.) He was the parent of all parts of the world, and of all ages. (Hear.) They were not met here only to talk, or display talent—that would be insufficient, they must direct their minds to sound practical measures. Forward must be the word. (Hear, hear.) They must speedily adopt practical means for establishing corresponding and co-operating societies all over the world. (Hear, hear.) It was a gratifying thing to hear that Massachusetts had declared the first clause of American independence to be utterly inconsistent with slavery. Let no one, then, regard slavery as should be abolished. (Hear, hear.) At present it was only in the East Indies that slavery under the British rule, existed. There not only the laborers were slaves, but the great mass of the population were serfs, completely under the sway of the East India Company, in the ground down by the 'hard rent' existing at its will. (Hear, hear.) Their should be a glorious combination of Anti-Slavery Societies all over this world, and the nations would be allowed to enjoy the blessings and security of their efforts. He was rejoiced to see their Chairman among them. He was happy to find himself in a Convention of men who had no selfish motives to actuate by any possibility be attributed. Let them persevere in their efforts, and they would raise the entire of the human family from the degradation of slavery and from the degradation which was the best preparative for receiving the truths of Christianity and the blessings of civilization.

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the flag of England flutters in the breeze, over any part of the dominions in the dependencies belonging to the one, march of these restless, it shall foot only over freemen, and nothing but freedom shall be found beneath its influence or shadow (cheers). There is, indeed, one thing in connection with this, which is most awful in connection with this, which is most awful in its importance. But it is not fitted for an anti-slavery meeting, I only allude to it, because I think the friends of humanity will endeavor to remedy the evil—I mean the situation of the land tenures in Ireland. (Hear, hear)—and the tide of the land tenures, and the awfully rapid famines (for we have had four of them in ten years) they create. We look to other countries, what we have seen and what we have heard an able and eloquent French advocate of universal liberty, and I am sorry he was not able to express himself in the English language. He had to come to me with a speech in English, which was so few are capable of. His sentiments were excellent, and he has long been a distinguished friend of the negro and of the oppressed. But, sir, I was very sorry to hear from him what they were going to do. To be sure they had already made a law (hear) their masters are not to mutilate their slaves. Why it is not the interests of the masters exactly to mutilate the negroes. (Hear, hear) I was sorry to hear him talk of the French people, proposing, for ten or twenty years, the emancipation of the negroes—it is like what the Latinists call *peoda post futurum*—(Laughter)—the proposition to be born, *post futurum*—(Laughter)—the proposition to be born, *post futurum*—(Laughter)—the proposition to be born, *

vention; excluding the woman—and against the partial manner in which the rules of order had been enforced.

After the Protest was read, we moved that it be part of the records. Whereupon, Colver moved, and John Scoble seconded, an amendment, 'that it be laid on the table,' which was finally carried by a good majority; thus putting a dilemma to assump in on one side, and under submission on the other to the control of a self-constituted Committee, by setting an example, unprecedented, at least in the abolition annals, of refusing to receive a protest.

One circumstance I will add. The Anti-Slavery Reporter had called James Mott 'a member of the Society of Friends.' The next number, which contained the official roll and report of our meeting, had this note affixed to his name: 'Erroneously stated in a former number to be a member of the Society of Friends.' They had found out in the interim that he was a 'Hicksite'—and so this handling of the British and Foreign Association became the organ of the Brindock-Quaker antipathy, and was enough to settle that 'Hicksites' were not Friends, though they were denied the right to decide who were members of their own body.

Indeed the meeting has been, in many respects, a failure. It was not conceived in the right spirit, nor carried out with proper freedom. It commenced, in the school, with a Sectarian Slavery platform. It shrunk, at every step, from that boldness of decision, and disregard of men, when in the way of principles which had hitherto marked the cause. The friends here—with all respect I say it—have come heartily up to Anti-Slavery truth; but they, being somewhat popular, has not called them to stem the tide, to shock old prejudices, to disregard long-established customs, to care nothing for division, when it is only severing chaff from wheat. This has not been necessary for the last twenty years, and now they shrink from unflinching adherence to principles which run counter to received habits. They have little of that spirit which parson Taylor describes as 'having to do for Jesus, though the chips fly in our faces.' They are not ready for *unpopular* reforms. They will now, I think, take sides in our disputes, which, when I was in London before, and now also, I have observed a hesitation in doing; and they will take sides, most of them, with the new organization, I except the Scotish and the Irish friends. However, I must say be oppressed, her sons carry fearless hearts and free tongues; and Scotland beats yet with all the zeal and true-heartedness, which we have all along given in our thoughts to the land of Clarkson and Wilberforce. As in old covenanting times, the fire which has gone out here in this generation, burns still among her hills.

Massachusetts, indeed, would have been surprised at the aspect of an Anti-Slavery meeting, which thundered its plaudits when O'Connell or Campbell entered or retired, but hushed down every allusion to our Clarkson, while he sat unnoticed in the gallery; and received with faint, cold cheers, every expression of the gratitude of millions of Americans poured out of gratitude to Thompson. And you will hardly believe me when I say, that Abolitionists could meet in Exeter Hall to hear of American slavery, and place on their list of speakers the names of Stanton and Birney, and forget that man sitting silent beside them, to whom is owing the Wilberforce Emancipation, as Abolitionists, had a being—indeed that there was any thing like American abolition at all. Garrison was not asked to speak in Exeter Hall. One who sat by me was reproved for calling for him. Do you want any other index of its abolitionism? I was almost startled to hear Stanton announced there as Secretary of the *American and Foreign* Anti-Slavery society. We had been looking for a fortnight with the do-nothing, exclusive, narrow spirit of the *British and Foreign* Anti-Slavery Society, and in spite of myself, my mind could not but associate them together. Further thought only strengthens the resemblance.

How I hotly outrageous the transfer of the Emancipator? For such an act men deserve to forfeit all the confidence of their Anti-Slavery brethren. Their conduct before I left might claim, perhaps with some, the doubtful merit of being equivocal; so that honest minds might differ in their judgment of it, though my own was clear; but the last utter breach of faith—mere swindling—using power where they know they have no right—plainly outgoing the purpose for which they were appointed—deserves to bankrupt their character as Abolitionists. Had I been with you, though, I might see it to be only of a piece with all the rest. I am glad the case is rid of such men; if we cannot go on without them, let us sink honorably together, with the right to say, as Francis did—"We have lost all but our honor."

In conclusion remember us to all with you, whom we are with in heart. Circumstances, we think, make it our duty to remain on this side the water another winter. I assure you it is with deep regret we make up our minds to do so. You will believe us when we say we love our father he with you, and enjoy the privilege of sharing your labors, relieving you and friend Collins of something of that burden—or trying to, at least—which you have borne up so nobly amid desertion and treachery. Yours, affectionately,

WENDELL PHILLIPS.

From the Liberator.

Letter from Mr. Garrison.

LONDON, July 3, 1840.

MY DEAR JOHNSON:—I had fully made up my mind to leave for home in the Government packet Philadelphia, which sails from Liverpool for Boston to-morrow; and therefore have neglected preparing any letters for publication in the Liberator, respecting the Anti-Slavery Convention in this city, which was dissolved some days since. But the importunities of the Anti-Slavery friends, in various quarters, for me to remain, and the strong desire of my own heart, at this hour, I have come to the conclusion to remain in England until the 4th of August—making in the mean time, a tour to Scotland and Ireland. The mail is to be closed in less than an hour, and I can only say, that all the delegates from the United States are in good health, and, on the score of hospitality, have had no occasion to complain of their British friends. I have not had time to peruse the voluminous printing pretty full reports of nearly all the proceedings of the Convention, which will furnish you with matter enough to occupy the columns of the Liberator until my return. In publishing the discussions and speeches, I wish you to give precedence to my friend Thompson, who, I trust, will be the guest of Gerrit Smith—especially his scoulding, blasphemous, burning speech, delivered in Exeter Hall. On our arrival, we found that the Convention had adopted a rule, excluding all female delegates from a seat in it, and thus refusing to let the voice of the American Anti-Slavery Society be heard in behalf of bleeding humanity, except by proxy! Could we do less—by our regard for consistency and justice, and as representatives of a society which makes no distinction among its members on account of complexion, condition or sex—than to refuse (I mean such of us as were *allowed* to become members) to connect ourselves with such a body? No—no. Accordingly, N. P. Rogers, Charles L. Remond, William Adams and myself, came severally, spontaneously and unanimously to the determination, not to place our names upon the list of delegates. Hence, we were mere spectators during the sittings of the Convention. All possible entreaties were made to induce us to alter our decision, but in vain. We felt that, by bearing such testimony, on such an occasion, and under such circumstances, we should do incomparably more for the slaves of our country, and for the whole human race, than by consenting to recognize the principle, that the delegates sent to a "World's Convention" by any Anti-Slavery Society might properly be excluded from the same, and that the Anti-Slavery platform is to be measured by the corrupt usages of the world. We could not consent to any one of those, who were associate with us to represent the American Society, thrust out of a meeting convened for the purpose of breaking the yoke and liberty of slavery, and ourselves permitted to enjoy rights and privileges at their expense. We felt that, in excluding any one of our delegation, the Convention excluded all—and hence the decision to which we came. How it will be viewed by those who sent us thither, I can scarcely entertain a doubt. I believe they will sustain us by their approving voices.

Wishing to be affectionately remembered to all the beloved friends at home, I remain, in much haste,

Yours for perfect freedom,

WM. LLOYD GARRISON.

Our friend's Garrison, Remond and Rogers, expect to leave England on the 4th of next month, in Cunard's line to Boston via Halifax. They will probably arrive about the 20th of August.

So Far so Good.

From the Christian Witness.

A correspondent takes exception to our remarks in reference to Lucretia Mott, a few weeks since—especially to the paragraph in which we say she "ought to have more respect for her sex, if not for herself, than to consent to be made the tool of a disorganizer," &c We cheerfully recall the expression, lest the more cheerfully that it expresses an idea we did not mean to convey, and which is as far contradicted by another sentence in the same paragraph, in which we express our apprehension that her zeal for what she deems *principle* will induce her to countenance what we fold would be injurious to the Anti-Slavery cause. In the paragraph to which we allude, we meant was that Mr. Garrison, taking advantage of her well known zeal for principle, what she believes right, but obtained her appointment as a delegate to the Anti-Slavery Convention, and was thus using her own instrument to the accomplishment of his purposes—not that she was flexible, or easily bent to the will of any man.

The same friend thinks we have done injustice to N. P. Rogers, in charging him with misrepresenting the language of Arthur Tappan. We have no knowledge, "I know no Rogers' own testimony (in conversation) and on that of another member of the committee that Tappan said substantially what is attributed to him." We have entire confidence in the veracity of our correspondent, and therefore fully retract our censure of Mr. Rogers, so far as this matter is concerned. We would not willingly do injustice to any person, and whenever convinced that we have done so, we consider it both duty and pleasure to make suitable reparation.

From the Colored American.

[FROM THE EDITOR.]

Boston, July 11th.

National Anti-Slavery Standard and New-York Convention.

The Standard which, by the way, is, in most respects, an excellent paper, and the criminating and recriminating spirit of which we have not seen, or have deeplored it, is, as the article in this paper of the 4th instant, over the signature of "A." would seem to indicate, and which sentiment we do not fully endorse, "The Standard, of the June 18th, contains an editorial article upon the Convention appointed by our people, the call for which having been published in this paper. This article is as dictatorial in its spirit, and as illiberalizing, as much so as the writer thereof feels himself to be, unless the colored man's superior and adviser. The several points objectionable have been commented upon by "A." much to our satisfaction, yet we feel unwilling to let pass without a notice, because this writer, and a few of our own people, and some of our friends, seem blind or determined not to see special necessities in our case which demand special treatment, always best adapted to the case when made by ourselves.

The writer objects to the Convention on the ground that there ought to be no Convention of our own part, we ought all to work together in the great cause of Anti-Slavery, whether that reaches the case or not, or in other words, if a man wants your coat, he has a right to come into the shop, help yourself, but wait till some one else comes along to take you out, or aid you to get out.

Great has will all united to work together for Anti-Slavery purposes, in the Anti-Slavery cause, and there is no need for separate Anti-Slavery Societies unless for special purposes, such as the formation of a new sect, and interest them in the cause. But what is the Anti-Slavery cause? are its measures adapted to affect the moral improvement of our people? Is prejudice, which is all their civil disabilities number which, in some states more than in others, they are labouring? Has the cause done this?—is it their object?—have they not another paramount object towards which they are driving, and towards which they ought still to drive away until that object is accomplished? and while this is going on, and the other important to be done is not, ought not those immediately concerned, and the sufferers in the case, to lend their energies and adopt measures towards the accomplishment of these?

Besides, every point gained for us by our own direct and special action will give us the greater weight of character, will enlarge our influence, and, therefore, and bring us so much more into social life with all classes of community. It will be like the self-made man, whether in wealth or mental literature, "I have made myself, I will get good in the one case will in the other.

I agree, and yet I disagree with "A." and with brother Van Rensselaer, Cornish. I thank for his independency in coming out as he has, in their call for our friends to meet with us. I hope they will be present, but they must excuse me, I am a Convention, and I think we are entitled for their suggestions, they must be less prominent than ourselves, if not, and I fear, of disposition, they will regard the proceedings of the Convention as theirs, and not as ours.

The article in question looks as though it came from the pen of him, who said to one of our friends in New Brunswick, that the colored people ought not, or to that effect, to have a paper; the spirit of the Standard appears to be accordance with the spirit of the other. People must remember that we have ears to hear, eyes to see, a capacity to judge, and a paper, we yet, have the right of independence. While we are upon this subject, we urge our people to be vigilant in appointing their delegates, and making the necessary arrangements to attend the Convention. We hope great good to us and to all may be the result.

From the Colored American.

MR. EDITOR.—I respectfully solicit the privilege of correcting an error in the editorial department of your paper of the 27th ult., in which you have commented upon an article from the "Anti-Slavery Standard" headed "A Convention." The writer states that notwithstanding the Lower Mississippi Reform Society is an exclusive association, yet "their annual meetings have been composed exclusively of colored persons." This is not correct, never has been, at a single meeting, though we have not the least doubt but that such an impression has gone forth to the public. We could mention the names of several early and distinguished abolitionists that have been members ever since its formation, and for the past three years there have always been white persons on the Board, and in 1837, the Rev. S. H. Cornish, and Joshua Leavitt, were delegates from the American Anti-Slavery Society. In the Moral Reform Society no complaint of distinction, or prejudice, has been made, and should it ever depart from those heaven born principles of man's equality, it ought at once with all associations throughout the country powerful, a kindred spirit, to be ANNIHILATED. The great reason of its present *unpopularity* with the colored people is that it refused to receive a national banner, in the pool of "American prejudice." Its present position is an illustrious example to the "American Churches." I heartily subscribe to the article from the "Standard" against a Convention composed of colored people, and citizens.

Yours with respect,

WM. WHIPPER.

Columbia, June 29th, 1840.

For the National Anti-Slavery Standard.

POUGHKEEPSIE, 7th mo. 4, 1840.

This is the great *white* American holyday! Festivity and debauchery are alike unrestrained! Liberty, in its full popular sense, is exercised by all who wish to use it. Law is, in a great measure, suspended, and public order disregarded. There seems to be a general ambition to do something extraordinary. Young and old, male and female, are equally possessed of it. There is a free scope for gratification, inasmuch as most of the common restraints of society are, by common consent, abolished for the time being. In a thousand different ways do people manifest their joy on the annual return of this day, which is distinguished above all others as one of national pride, exuberant joy, and universal freedom. It appears to me that *licentiousness* is instead *liberty*. Liberty is not understood, and we prove that it is not, by adopting the most suicidal modes of commemorating it. Liberty is the noble attribute of the mind and worth of liberty, be as weak as to protect by legislative enactments, systematic means for its destruction? Could they regard with indifference that perpetual waste of the vitality of freedom which is now going on over the whole extent of our country? No; they could not. We do not understand the first principles of true liberty. We are grossly ignorant of the true economy of social life. How, then, can we expect to perpetuate even that measure of civil order and freedom that we now possess! As surely we shall fail to do so, by our present system, as we should fail in an attempt to preserve the form of a physical structure in the absence of the principle of cohesion.

This is to be a rare day for Poughkeepsie. A great *party* celebration is on foot. The Whigs and the Democrats have resolved not to amalgamate in their rejoicings. Three party spirit triumphs over common interests; portentous augury to our country's prosperity! Preston, Wise, and Crittenden, are here from the adjacent cities, to engage in party Liberty and to promote the political interests of General Harrison. It is computed that several thousand strangers have come in from various parts of the country to share in the jovality of the occasion. A piece of woods called "The Grove," about a mile from the town, has been selected for the accommodation of the Whigs.

* * *

I have heard the celebrated orators of Carolina and Virginia. Preston is a vigorous and agreeable speaker. He is a man of uncommon powers as a popular declaimer; introduces splendid figures, and strong illustrations, is brilliant and choice in language; does not appear to have a liberal admixture of vulgarity. It was he who, a year or two since, in the Senate of the United States, called God to witness, that if an Abolitionist should be caught in Carolina, he should be *hung*, in despite of interference from any quarter. But he said nothing about abolition on this occasion. The chance of General Harrison for the Presidency is not to be hazarded by the loss of a single vote, which might possibly result from an identification in the least degree of Whig politics with pro-slavery tactics. His audience was composed in part of a class of men who, if they were not technical Abolitionists, were yet lovers of universal freedom, and they would have completely disgusted by a promulgation of Southern pro-slavery doctrine in regard to slavery. It was policy, therefore, to leave that subject untouched. I will mention an illustration, however, that he drew from practical life to exemplify the servility of the "minions" of the present administration. He has a store of epithets for his political opponents, and makes liberal use of them. As to "minions," he will no one himself, if General Harrison be elected. He described the manner in which the administration press at Washington recalled to their duty, the office-holders who, through ignorance, strayed from their allegiance, or relaxed their energies for a moment, and said that they returned to their posts, like the fugitive slave who comes back to his master with his wrists crossed, to receive again the manacles of slavery, and his back bent to the infliction of the lash!" How natural was it that he should draw this illustration of degraded servility from the scenes which surround him in daily life! He regards it as indicative of the best degree of humanity and humility to freedom, and yet, at the same moment that he utters his abhorrence of it, he is himself one of the most guilty (because the most favored in point of talent and intelligence,) administrators of the curse of a more aggravated slavery over millions of his fellow-creatures!

Wise is a very different orator but not by any means so easy and graceful as Preston. Of course he treated violently about liberty, and fretted himself into a mighty passion against those whom he charges with the most wicked designs to destroy it. vis. his political opponents. What heartless slang is all this! If we believe what public men say of each other, we must believe that we must believe both parties, if either, *all* are aiming to usurp power, to play the tyrant, to blast liberty and to establish in its stead, irresponsible and hereditary despotism! And if we believe what these noble scions of Southern chivalry say of themselves, they are the very life guard of freedom, and but for them

"Fate grows pale with of blood, and last of reprine,
(Fateful conjunction of malignant planets,)
Shall shoot their blastments on the land."

The conservative power of our government resides in the body of the people, and not in politicians, and the measure of liberty and happiness that we possess is yet ours, in despite of the machinations of public life. I am unable to see that these slavewhiling politicians are better friends of liberty than the office-holders, whom they brand as its worst foes. The latter, surely, in their official capacity, are but as caterpillars which fasten upon the leaves of vegetation, while the former are as the worm which gnawes at the root. The latter deface the beauty, and destroy the proportions of the superstructure; while those undermine and sack its very foundations.

I did not hear all that either Preston or Wise said. My patriotism was not sturdy enough to hold out to the end. A friend, who was attracted there by curiosity, informed me that he had spoke of Abolition, but not as he was wont to. He told the people that northern men might now come into Virginia and exercise perfect freedom of speech on all subjects, without the fear of being lynched! A glorious privilege, truly! Abolitionists, even, might avail themselves of it by giving the expression "Vox et Praeterea nihil Tyler!"

However strong may be the prejudice that yet prevails in the northern states against Abolitionists, we are confident that a frequent repetition of the outrages which some of them have suffered at the hands of the South, would not quietly be overlooked. It is altogether too disgraceful that a northern man, holding conscientious opinions against slavery, if he go to the South at all, must go at the peril of his life. Southern statesmen feel this to be a stain upon their character. Preston dare not utter among the Highlands of New-York, what he did two years ago in the States of the United States. Wise is anxious that the skirts of Virginia should be forever the inquisition for hard *lynching spirit*. Is there not some abolitionist on the part of these high spirited gentlemen? Is not the mad intolerance of slavery retreating before the advancing light and influence of northern abolition?

I am persuaded that a strong tide of Anti-Slavery feeling prevails all over the country in the free states; but it is yet shackled by a thousand interests, and by groundless prejudices against those who plead publicly for the reform. Let us prosecute with untiring and renewed vigor, our appeals to the moral sense of the people. They will be heard ere long, by many who now are deaf to them. Just a few years will elapse before the youthful mind of the present day will be clothed with manhood, and we shall then see the effects of past labor; we shall see the maturity of the germ now planted.

A most interesting circumstance has just been related to me. Several months ago, about thirty girls, averaging from 12 years of age, were at play in the lot adjoining their school house. A black boy ran in among them from the street, told them he was a runaway slave, and begged to be concealed from his pursuers. They immediately placed him behind some boards, and resumed their sports. But a few moments elapsed before a man came up and asked them if they had seen a black boy in the neighborhood. One of them answered, without hesitation, "Yes, we saw one running in that street," at the same time pointing in the direction which he had come before entering the yard. The man followed in pursuit, and the girls continued their play as though nothing had happened. They soon assembled in their school room, to care for the boy's safety, and agreed that at dinner time each one of their number should ask her parents for two cents, and bring also a supply of food in the afternoon. They enjoined secrecy on each other as to the object to which the money was to be applied, and agreed that rather than run any risk of betraying it, they would do without it and bring only the provisions. But they all succeeded in their application, and furnishing the frightened fugitive with the amount, and with as much food as he could carry, bade him continue his flight as soon as a good opportunity offered. They heard no more of him, and there is ground to hope that he succeeded in effecting his escape. Several months elapsed before any of the girls divulged the circumstances of the case, so fearful were they that exposure might throw obstacles in his way. Was not that a daring band of noble philanthropists! What a sweet offering to liberty! What a bright flash of Anti-Slavery genius! There was the pure, unadulterated spirit of humanity.

I have been told that the leading men of Poughkeepsie have made considerable effort to keep abolition out of the schools, but they cant succeed. The majority of the teachers in the principal schools of the place are Abolitionists, and some of them most uncompromising. Ah, this abolition spirit has a power of ubiquity that bids defiance to exorcism.

J. S. G.

For the National Anti-Slavery Standard.

I request the Editor of the Emancipator to correct his mis-quotation of my language, by which he makes me to say, that the office of *Anti-Slavery* is "to resolve society into its original elements." I never expressed such a sentiment, nor do I entertain it. As a matter of justice, I ask the insertion of this, in the same medium by which it was promulgated.

I make the same request, also, of the Editor of the Christian Witness.

J. S. G.

The letter from Poughkeepsie, published this week, was unavoidably crowded out of our two last numbers, as was the case also with other matter, which we shall give our readers in due time.

Notice.

The first of August will be commemorated in this city on Saturday evening next, at the Asbury Meeting House in Elizabeth street. Addresses from several individuals.

After the services shall have been closed, measures will be taken to organize the Manhattan Anti-Slavery Society. All favorable to the platform of the American Anti-Slavery Society are invited to be present.

We are glad to hear from brother Augustus Wattles, of Ohio, and thank him kindly for his sympathy.

Office of the American Anti-Slavery Society.

All orders for publications, and all letters in relation to the business department of the Standard, should be addressed to ISAAC T. HOPPER, 143 Nassau-street. All communications for publication in the Standard should be superscribed to the "Editor of the National Anti-Slavery Standard," 143 Nassau-street, N. Y.

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the Massachusetts Anti-Slavery Society for the current year, are informed that by making known to our Publishing Agent their preference for this, and their post office address, shall receive the *Standard* gratuitously for the time they have paid for the Emancipator.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JULY 30, 1840.

The American Churches.

No portion of the doings of the London Convention is of more interest to this country than that in which reference is had to the condition of the churches in the United States in reference to the slavery question. They are indeed guilty in this matter. They have not been content with silence on the chief sin of the land, but have turned their influence directly against those who are laboring to expose the horrible enormities of the prison house. When the howling mob have rioted at noon-day, glutting their revengeful passions on abolitionists, the pulpit has been dumb. When state legislatures have threatened penal enactments for the exercise of free speech on the question of slavery, the pulpit has been dumb.

When Theological Seminaries have been disturbed on the question, and Professors have tortured the Scriptures to prove that the chattel principle was sanctioned of Almighty God, the pulpit has been dumb, or echoed the same Heaven-daring blasphemy. That there have been exceptions, we cheerfully acknowledge; but we speak of the great mass.

Voluntary associations have awakened this nation to the awful realities of its impending doom from the continuance of slavery. And now we find from extreme reluctance that voluntary associations are great evils. That the churches should take care of the evils of slavery. The truth is, the Anti-Slavery cause has taken a deep hold on the affections and sympathies of the people. Independent thought, and independent action, is the result; and whether the churches will bear or forbear, the doom of slavery, is written.

The people have taken up the subject: laymen preach, and the common people hear them gladly.

It is of importance that the corruptions of the church on this subject should be made manifest.

It is as set forth in the letter from Dr. Hudson, in this week's paper, the clergy are, as a body, Anti-Slavery; it is plain that we must seek other influences for the overthrow of slavery, for they appear powerless in this wise.

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The letter of Wendell Phillips places the London Convention in a curious light before the world. It proves the justice of our remarks, that it was not sufficiently sensitively for the official report of its proceedings, when we should be able to judge of it, in all its length, breadth and depth.

☞ *One proof of General Harrison's abolitionism!!*—His popularity in Louisiana. Would the slave-ridden people of that Texian neighborhood vote for an Abolitionist! Say, Blanchard.

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So entirely is he identified with the slaveholding policy, so completely has he written his condemnation in characters that are not to be misunderstood, that comparatively little exertion is made to turn Abolitionists against giving him their suffrages. There is no choice between Van Buren and Harrison.

To ask the question which is the least evil, is about as reasonable as it would be to ask which is the most becoming "Gloster at his devotions" or "the Devil chiding sin."

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Read Charles Lenox Remond's speech at Exeter Hall. It is a specimen of eloquence that would honor the first class of orators.

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Gray's Chemistry.

Elements of Chemistry, containing the principles of the Science, both experimental and theoretical. Intended as a text-book for academies, high schools, and private schools. By ALONZO GRAY, A. M., *Teacher of Chemistry and Natural History in the Teacher's Seminary, Andover Mass.* Andover: Gould, Newman, and Saxton, 1840.

We are much pleased with this book, for several reasons; but principally because it unites the simplicity necessary to those just commencing the study, with the thorough development of the sciences; and because the author has given more attention to the great *principles*, than to the *details* of the science. Such a book we think, was very much needed. It is equally removed from the abstruse treatises adopted by colleges, on the one hand, and the ephemeral sheet-pamphlets, which *abridge* until the student has but little to do, but go over a bridge without troubling the science, on the other. It is a compilation, as it professes to be, and not an abridgement. We hope it will find an easy and speedy access to our seminaries.

We continue from the first page the proceedings of the London Convention, and shall endeavour to publish the whole in our paper.

Several articles in type were crowded out last week which we are obliged to make room for this week.

Sittings of Saturday, June 13.

The Convention met on Saturday morning, according to adjournment, at the Freemason's Hall, at 10 o'clock.

Mr. Dower, of Birmingham, in the chair.

The Chairman said that, before commencing the business of the day, he was anxious to have it stated by way of preface, a few observations on some of the occurrences of yesterday, which might have appeared at the time a little irregular. Their excellent friend, Thomas Clarkson had been anxious to escape from all unnecessary excitement. He was glad to say that their venerable friend had not suffered in consequence of his exertions in the cause of humanity. He was very glad to say that he was even better than he had been in the morning, and he hoped they would see him amongst them for a short time to-day (Cheers.) The desire of the committee to spare their venerable friend all causes of excitement had induced them to make arrangements that he should be nominated, and voted into the chair before he entered the room. He (Mr. S.) was in ignorance of the fact that this had not been done when he accompanied his venerable friend into the room yesterday; but he scarcely thought it necessary to put the question, as no doubt could exist that their venerable friend would be voted into the chair by acclamation. He hoped the meeting would excuse the irregularity which had in consequence been occasioned; but he (Mr. Dower) felt justifying himself forward as he had done, to save the time of the meeting, and the feelings of their venerable friend from agitation. One or two of their friends who had been elected as office-bearers had only arrived the preceding evening, and were scarcely cognizant of their roles. This, also, might have occasioned some little irregularity in their proceedings of yesterday; which he hoped would not again occur. In order to avoid any irregularity, he would recommend to them that they should act in strict accordance with the rules which they had laid down for the regulation of their proceedings, as in that manner only they could secure the object they all had in view. He hoped they would now go on in a spirit of love, unanimity, and Christian charity; and he was persuaded to see those of their friends who, on the previous which had occupied their time during the latter part of the preceding session, were then present, prepared to cooperate with them in the spirit of sincerity and cordiality (cheers.)

The following gentlemen were then introduced as delegates from France:—M. Delessert, Member of Parliament to the French Anti-Slavery Society, and a member of the Chamber of Deputies, in whose honour medals had been struck by the citizens of Nantes, in the French Colonies; and M. Louisa, also a distinguished member of the French Society. They were received with cordial cheers.

The Chairman then said, he hoped he should not be violating the conscientious scruples of any one if he requested the Rev. Dr. Godwin to sit a minute or two in silence before the business of the meeting commenced.

It was shortly afterwards announced that it was the intention of those who visited the Tower yesterday before the commencement of the meeting, to meet in the adjoining room for that purpose, at half past nine.

The Minutes of the proceedings of yesterday were then read by the Secretary; and, after a few observations from Mr. J. C. Fuller, and one or two other members of the Convention, confirmed.

The Secretary then read the programme of the day's proceedings.

At the conclusion of the programme,

Mr. O'Connell entered the room, and was received with loud cheers.

Before the business commenced,

The Rev. B. Godwin, of Oxford, having been called upon by the Chairman, proceeded to read a paper on the cheerful sufficiency of silence for the Christian disciple to the spirit and precepts of Christianity.

It was here announced that the Venerable Clarkson had arrived, and immediately took the chair, it having been previously arranged that all expression of applause should be dispensed from, to avoid flurrying him by any noise or excitement.

The Rev. C. Stovel felt anxious that something practical should be done in reference to the subject of slavery, of which the essay just read was directed. He had several resolutions which he wished referred, with the essay, to a committee, to frame them into a practical form, as a recommendation to all Christian denominations to make slavery a matter of Church discipline—(Hear, hear)—otherwise never would the church be relieved from the reproach, that slavery was a sin, and the common people hear them gladly.

It is of importance that the corruptions of the church on this subject should be made manifest.

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He did not speak in the Convention because he would not join while they excluded women from their seats. This was a noble testimony on his part to principle, as it was on the part of Garrison, Rogers, and Adams—but more of this anon.

Gray's Chemistry.

Elements of Chemistry, containing the principles of the Science, both experimental and theoretical. Intended as a text-book for academies, high schools, and private schools. By ALONZO GRAY, A. M., *Teacher of Chemistry and Natural History in the Teacher's Seminary, Andover Mass.* Andover: Gould, Newman, and Saxton, 1840.

We are much pleased with this book, for several reasons; but principally because it unites the simplicity necessary to those just commencing the study, with the thorough development of the sciences; and because the author has given more attention to the great *principles*, than to the *details* of the science. Such a book we think, was very much needed. It is equally removed from the abstruse treatises adopted by colleges, on the one hand, and the ephemeral sheet-pamphlets, which *abridge* until the student has but little to do, but go over a bridge without troubling the science, on the other. It is a compilation, as it professes to be, and not an abridgement. We hope it will find an easy and speedy access to our seminaries.

Notices of the American Anti-Slavery Society.

All orders for publications, and all letters in relation to the business department of the Standard, should be addressed to ISAAC T. HOPPER, 143 Nassau-street. All communications for publication in the Standard should be superscribed to the "Editor of the National Anti-Slavery Standard," 143 Nassau-street, N. Y.

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the Massachusetts Anti-Slavery Society for the current year, are informed that by making known to our Publishing Agent their preference for this, and their post office address, shall receive the *Standard* gratuitously for the time they have paid for the Emancipator.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JULY 30, 1840.

Sittings of Saturday, June 13.

The Convention met on Saturday morning, according to adjournment, at the Freemason's Hall, at 10 o'clock.

Mr. Dower, of Birmingham, in the chair.

The Chairman said that, before commencing the business of the day, he was anxious to have it stated by way of preface, a few observations on some of the occurrences of yesterday, which might have appeared at the time a little irregular. Their excellent friend, Thomas Clarkson had been anxious to escape from all unnecessary excitement. He was glad to say that their venerable friend had not suffered in consequence of his exertions in the cause of humanity. He was very glad to say that he was even better than he had been in the morning, and he hoped they would see him amongst them for a short time to-day (Cheers.) The desire of the committee to spare their venerable friend all causes of excitement had induced them to make arrangements that he should be nominated, and voted into the chair before he entered the room. He (Mr. S.) was in ignorance of the fact that this had not been done when he accompanied his venerable friend into the room yesterday; but he scarcely thought it necessary to put the question, as no doubt could exist that their venerable friend would be voted into the chair by acclamation. He hoped the meeting would excuse the irregularity which had in consequence been occasioned; but he felt justifying himself forward as he had done, to save the time of the meeting, and the feelings of their venerable friend from agitation. One or two of their friends who had been elected as office-bearers had only arrived the preceding evening, and were scarcely cognizant of their roles. This, also, might have occasioned some little irregularity in their proceedings of yesterday; which he hoped would not again recur. In order to avoid any irregularity, he would recommend to them that they should act in strict accordance with the rules which they had laid down for the regulation of their proceedings, as in that manner only they could secure the object they all had in view. He hoped they would now go on in a spirit of love, unanimity, and Christian charity; and he was persuaded to see those of their friends who, on the previous which had occupied their time during the latter part of the preceding session, were then present, prepared to cooperate with them in the spirit of sincerity and cordiality (cheers.)

The following gentlemen were then introduced as delegates from France:—M. Delessert, Member of Parliament to the French Anti-Slavery Society, and a member of the Chamber of Deputies, in whose honour medals had been struck by the citizens of Nantes, in the French Colonies; and M. Louisa, also a distinguished member of the French Society. They were received with cordial cheers.

The Chairman then said, he hoped he should not be violating the conscientious scruples of any one if he requested the Rev. Dr. Godwin to sit a minute or two in silence before the business of the meeting commenced.

It was shortly afterwards announced that it was the intention of those who visited the Tower yesterday before the commencement of the meeting, to meet in the adjoining room for that purpose, at half past nine.

The Minutes of the proceedings of yesterday were then read by the Secretary; and, after a few observations from Mr. J. C. Fuller, and one or two other members of the Convention, confirmed.

The Secretary then read the programme of the day's proceedings.

At the conclusion of the programme,

Mr. O'Connell entered the room, and was received with loud cheers.

Before the business commenced,

The Rev. B. Godwin, of Oxford, having been called upon by the Chairman, proceeded to read a paper on the cheerful sufficiency of silence for the Christian disciple to the spirit and precepts of Christianity.

It was here announced that the Venerable Clarkson had arrived, and immediately took the chair, it having been previously arranged that all expression of applause should be dispensed from, to avoid flurrying him by any noise or excitement.

The Rev. C. Stovel felt anxious that something practical should be done in reference to the subject of slavery, of which the essay just read was directed. He had several resolutions which he wished referred, with the essay, to a committee, to frame them into a practical form, as a recommendation to all Christian denominations to make slavery a matter of Church discipline—(Hear, hear)—otherwise never would the church be relieved from the reproach, that slavery was a sin, and the common people hear them gladly.

Why should not the church apply its principles to the errors prevailing society? If slavery were a crime, these cursed by it ought to be relieved from it, and to friends of the people could be relieved from their responsibility till they had taken the ground Christianity instituted towards all implicated in the accursed thing. The outline of his resolutions was that the meeting regarded participators in slavery, and all legislative protectors of it, as acting directly contrary to the principles and spirit of Christianity, and therefore earnestly entreated all Christian churches through the world to consider whether incorrigible offenders of the following class should be allowed to continue in church fellowship: voluntary bought into slavery, under the Christian name; those who took upon themselves the guardianship of others; those who knowingly give a pro-slavery character to religious bodies; those who voluntarily participated in the legislative enactments by which slaveholders were upheld in them in person, liberty, property, or life; those who refused slaves equal rights in the churches of God, or rejecting their relations to any such slaves, treated them with their cold or calumnious; those who possessed slaves without any merciful right to hold them; that the meeting regarded all such as disqualified for church fellowship, and worthy of reprobation by Christian churches, when contrasted on a black as on a white man; and therefore entreated all their brethren throughout the world, to hold them responsible for any protection of, allowance to, or connivance at, slavery. (Hear.) That which he wished to be matured by considered was a sub-committee, to be by them, in a well-digested shape, brought before the Convention.

Several deleg

POETRY.

Lines to New England.

BY R. W. ELLSWORTH.

New England! New England!
How beautiful thy values—
Where summer flowers are breathing forth
Their sweets to summer gales;
Where soft the wild note breaketh
From out each dewy grove,
When lone the night bird chanteth
Her even-lay of love.

Oh! far beyond the surges wild
That beat upon thy shore,
Hath swept the pean of thy fame
Old Ocean's vastness o'er!
And echoes far the triumph song
Of that true-hearted band
Who gave their homes, their all, for God
And thee, my Father-land!

It peals amid the palaces
Of England's titled sons;
And that no other human ever fell to evils so
Its magic music runs;
From lofty peak and lowly vale,
From islands of the sea,
In joyous notes come hursting forth
The Anthem of the Free!

Majestic are thy mountains,
Up-towering to the sky!
Stern monuments that Freedom's hand
For aye hath piled on high!
Forever may they guard thee
As now—the blest, the free—
Bright Eden-land of nations!
Proud home of Liberty!

And beautiful the silver streams
That ripple o'er thy breast,
In thousand forms meandering
To seek their ocean rest—
Ay, beautiful! and may they twine
Forever, bright as now,
A fadeless leaf of lustre round
Thy clear, unruffled brow!

We love them, for their legends tell
Of deeds and daring true—
How oft the hunter paddled there,
Warder, his dark canoe;
And oft beside the mossy banks,
'Mid scenes that linger yet,
The Indian maid—sweet Nature's child—
Her Indian lover met.

And these are gone!—but fairer forms
Still rove beneath thy skies,
Whose priceless worth and trusting love
Gleam forth from laughing eyes!
Thy daughters! like sweet flowers of Spring,
Bloom 'neath thy fostering care,
Through coming time, as now, to be
Thy treasures, rich and rare!

Thy sons! what clime that knoweth not
The noble and the brave!
The tamers of the stubborn earth
The rovers of the wave!—
Ay! dearly do they love the land
Their fathers died to gain;
Their pride its glory fresh to keep,
Its honor bright from stain!

New England! New England!
God's blessing on thee be,
And ever on those cherished ones
Fond memory links with thee!
From this bar hase, sweep spreading skies,
Lake thine, a glory wear,
My spirit turns to breathe for thee
A blessing and a prayer!

A Birthday Reverie.

BY GEO. D. PRENTICE.

It will be over soon. Another year
Has parted—and its knell is tolling now
O'er the far ocean of the past.

It is
An hour for tears. There is a spectre-form
In Memory's voiceless chamber, pointing now
Its dim, cold finger to the beautiful
And holy visions that have passed away,
And left no shadow of their loveliness
On the dead waste of life. The spectre lifts
The coffin-lid of dear, remembered love,
And bending mournfully above the pale
Sweet forms that slumber there, scatters dead flowers
O'er what has gone for ever.

I am not
As in the years of boyhood. They were hours
Of joyousness that none like angel shapes
Upon my heart—but they are altered now,
And rise on Memory's view like statues pale
By a dim fount of tears. And there were springs
Upon whose streams the sweet young blossom leaned
To list the gust of music—but their depths
Are turned to dust. There too were holy lights,
That shone, sweet rainbows of the spirit, o'er
The skies of new existence, but their gleams,
Like the lost Pleiad of the olden time,
Have fallen from their zenith, and are lost
'Mid the cold mockeries of Earth!

Alone—
I am alone! The guardians of my young
And sinless years have gone and left me here
A solitary wanderer. Their low tones
Of love oft swell upon the twilight winds,
Or wander sweetly down through mists and dew,
At midnight's still and melancholy hour;
But voice alone is there. Ages of thought
Come o'er me then—and with a spirit won
Back to its earlier years, I kneel again
At young life's broken shrine.

The thirst for power
Has been a fever to my spirit. Oh,
Even in my boyhood, I was wont to gaze
Upon the swollen cataract foaming on
With its eternal thunder-peal—the far
Expanse of Ocean, with its infinite
Of stormy waters rearing to the heavens—
The night-storm fiercely rending the great oaks
From their rock-pinnacles—the giant clouds
Shaking their plumes like warriors in the sky,
And waving their broad lightnings through the air
Like the red flash of swords—Aye! I was wont
To gaze on these, and almost sweep to think
I could not match their strength! The same wild
Thirst for power is on me yet—it has been
A madness in my day-dreams, and a curse
Upon my being. It has led me on
To mingle in the strife of men, and dare
The Samiel breath of hatred; and I am now,
E'en in the opening of my manhood's prime,
One whom the world loves not. Well, sweep on
O Time! The stream of Life is swelling on
To its far fountain in the heavens—and there
The immortality springs are swallowed up
In the great Ocean of Infinity!

They never fall who die in a great cause:
The block may sook their gore,
Their heads may sodden in the sun; their limbs be strung
to city gates
And castle walls. But still their spirit walks abroad;
Though years elapse, and others share as dark a doom,
It but augments the deep and weighty thought
Which overpowers all others, and conducts
The world at last to freedom. BYRON.

Daniel O'Connell's Speech at a meeting of the Aborigines Protection Society.

Mr. O'Connell, who, on rising to address the meeting was loudly cheered, proposed the next resolution which was to the effect that every possible means should be taken to encourage the education of the aborigines in our colonies, and especially that young natives should be brought over and educated in this country. The Hon. and Learned Gentleman then said, that if he required any apology for addressing himself to the meeting, he might perhaps find in it the simple fact that he appeared among them an Aborigine himself—(Hear, hear, and a laugh)—and he therefore felt a personal sympathy for the native inhabitants of every other country.—(Hear, hear.) A vast extent of misery and of guilt, of suffering, and of crime, and the horrible devastation of nations, had unfortunately been the consequences of the spread of colonization, and of the extensive occupation of countries heretofore uncivilized; and he did not conceive that it was that alone among the greatest crimes of mankind should be reckoned first and foremost the destruction of aboriginal inhabitants in lands visited by the steps of civilized man. He was not at all exaggerating when he said that no other human even fell to evils so multitudinous.—(Hear.) Let them cast their eyes for a moment on the map of the globe, and they would find the history of those countries which Europeans had colonised in later centuries was marked by the traces of their guilt and oppression. (Hear.) They need not go as an exemplification of that to the East indies, where the natives suffered all the evils of uncertainty of tenure with the certainty of fiscal injustice—of the ruin of their peace and of their commercial prosperity, and that slow and gradual process of oppression which had ground down vast multitudes and subjected them to the periodical recurrence of terrific famines and pestilential disease.—(Hear, hear.) He need not, however, dwell on the case of the East Indios, because, another Society had taken up that subject, and it would be well he should leave it in the hands of that body. He would, therefore, come nearer home, and he would ask what had England done in New South Wales?—(Hear, hear.) He would tell them at once that she had annihilated the Aborigines there either by destructive violence or by the force of her institutions. They had already heard of the Van men's Land, and of the slaughter which daily took place of the natives there, either as an amusement or for the purposes of a horrible traffic. With regard to the case of New Zealand, he believed that if prosecutions were carried on to the natives there, they would soon be counted among the people that were forgotten, and a new chapter would be added to the history of those crimes which had taken place under the rule of Great Britain. Let them go to the American Continent, and they would find that the first invasion of the Spaniards destroyed myriads of innocent, and peaceful, and kindly people, and the descendants of these inhabitants had been driven to work in the mines, and were so exhausted at the present day, where they never saw the daylight except when it might answer the purposes of their hard task-masters, and where they perished in the darkness of despair.—(Hear.) But there was one spot in which the Spaniards were entitled to praise, which should not be denied them—they were the only people who had spared a portion of the native inhabitants, and the Indians among them had been allowed to retain titles of distinction, and on occasion, they supported Spaniards themselves. But let them go farther North and let them begin with the British colonies in North America, and especially with Canada. They had already heard what had been the policy of Sir Francis Head, a man whom it would be indicrous to name if he had not been placed in a situation which enabled him to do an incalculable quantity of mischief. He had invented a plan of civilizing the natives by driving them from their homes, and cutting them from the forests, where they were accustomed to support themselves by hunting, to an island where there were no beasts to hunt.—(Hear, hear.) The country was besides too barren to raise corn, and as they were unable to raise it, he had down this political apothegm, that those men were unfit to be farmers while they were in an island where there was no farming.—(Hear, hear, and laughter.) That would be singularly ridiculous if it were not horrible. Those people, however, had been relieved from their degrading position by the rebellion in Canada; but if that rebellion had not taken place the calamities which they endured would probably have been continued. During the insurrection they had stood in the foremost ranks of the British troops. They were loyal and devoted to that Government which had oppressed them, and they had sealed with their blood their title at least to live in their own habitations.—(Long continued cheering.) Let them look to North America and they would find the friends of liberty there with the most outrageous proclamations of democratic principles, holding in the one hand the red cap and the flag of liberty, and in the other the lash which they applied to the back of the oppressed and insulted negro. (Hear, hear.) The Aboriginal inhabitants on the other hand were driven from valley to valley, from hill to hill, and from river-side to river-side; they were now driven to the last refuge, and they seemed to be driven from thence again, as their invaders advanced, and to be soon perhaps, completely extirpated from the face of the earth.—(Hear, hear.) There was a particular State which he wished to refer to. It was the State of Florida, composed of marauders, who, on finding that the Spanish Government had abolished slavery, had been instigated by the United States to form a kind of banditti, who not only sanctioned the perpetuation of negro slavery, but established as one of the principles of their confederacy, the extermination of the native inhabitants, the Red Indians. He had thus drawn hastily a general outline of the history of their country, which had been stained by the stain of slavery. He had stated that mass of human misery for the purpose of showing that the time had come for arousing British sympathy and British humanity, and in order to awaken from its slumbers that British benevolence in favor of those people who had no other hope of relief if England did not throw over them the shield of its protection.—(Cheers.)—Perhaps, even that could not save them, but it was the only resource to which they could turn. The very mention of the name of the Aborigines in him had told them of particular individuals who had exerted themselves in the cause in various countries.

But what could isolated individuals do? They might distinguish themselves as many honourable gentlemen had done in other ways—as in Germany, Prussia, or France; but in order to effect any extensive good there should be a mighty movement of the national mind—there must be a grand exertion of national benevolence, and it was in England, Great Britain, and Ireland, united with such purposes, could be found or framed.—(Hear, hear.) Perhaps, however, the best means of awakening British sympathy would be to refrain from describing from country to country the mass of misery which he had detailed, and which from its magnitude almost ceased to make an impression, and to point out cases of individual suffering. When they talked of the destruction of thousands, the calamity was so vast that it could not be properly felt, but let him take the case of a single family—let him take the case of a husband and wife, comforted by the fruits of their industry, and living contented in the home of their ancestors, enjoying at least all the advantages which savage life could bestow. Let them, then, suppose the spoiler came among them, taking away one parent and then another, let the infants be joined in the scene of devastation, and be was sure there was not one among them who would not contemplate with pity such a scene.—(Hear, hear.) But the scene he had described was repeated beyond calculation, and continued to be repeated up to this present hour. Let no one ask him how individuals could put an end to those evils. Let no man put such a question, for he would reply with another—what was it which individual benevolence could not achieve when engaged in a great and glorious cause?—(Hear, hear.) Why, was it not known that by their exertions they had saved the Hill Coolies of India last night?—(Loud and continued cheering.) Casting aside the trammels of party, regardless of the fate of the Government, and actuated solely by a desire to prevent an increase of crime, and an accumulation of the evils which a revival of slavery would entail, he thanked God that, though powerless in talent, but ardent in zeal in a holy cause, he had with others secured last night the principle that no more Hill Coolies should be sacrificed to the Mammon of iniquity in the Mauritius—(Cheers.) But that was only one small result of the mighty movement which Clarkson had begun, which Wilberforce had carried on, and of which Buxton had lived to see the triumph. There had been 8,000 slaves at the Cape of Good Hope a few years ago, and thank God, they were there no longer now. The parent died, six years ago, on his boy, not knowing the moment he might be torn from him, six years ago the mother wept that she had given birth to a child which to her alone could not be a source of joy; for she beheld her babe, and knew no rights that belonged to her or to a tyrant master. But, blessed be God! they had put an end to that, and these scenes were no more. (Cheers.) In the British dominions, at least, they were no more to be witnessed. But to whom was that owing? They had neither cavalry nor infantry to aid them—the tramp of battalions was unheard, but they had that which was stronger than legions—they were surrounded by men of benevolence and charity, and England was their refuge in all such cases.—(Cheers.) A mighty mass of slavery was thus brought to an end.—(Cries of "Hear, hear.") England had already sacrificed 20,000,000£ in the cause. And was he to be told that in a country which had made such a sacrifice, and which had shed so much the sun of humanity had set—that the tide of charity had ceased to flow, and that any party could be more successful in a moral point of view than the Tiernt Canute, who had bid the waves stand still? Was there any party to defend a Canute who should tell the waters of British charity that they should cease to roll?—(Cheers.) He would not—he could not—believe it. All that was necessary was, that the facts of the case should be known, and British humanity would then rally and support the oppressed. What he wanted was that the British mind should be brought to consider the subject—what he wanted was that it should become the object of familiar conversation and discussion. Was there any thing more glorious than humanity? Was there anything more delightful? And he was not profane in asking if there were anything more likely to bring down a blessing from God?—(Hear, hear.) All that was necessary was, that the cases which they advocated should be brought under public consideration again and again. That was the only chance of making an impression on the public mind. They might believe him, for he was an aboriginal himself. (A laugh.) They might believe him when he told them, if they felt a grievance, to proclaim it to-day and to-morrow, and he had almost used an Irish phrase, and said, or yesterday—(A laugh)—but they had already done. Let them go on, and let them see if it were away even the hardest rock.—(Hear, hear.) But let it be recollected that it was not on a rock they had to operate, but on the genial softness of the British heart.—(Hear, hear.) Let them rally in the cause. Let them be remembered as he had yet seen in Exeter Hall, but he hoped that before another year the largest would not hold them. There was nothing unjust—nothing uninteresting—in their undertaking. There was nothing to impel them but their own humanity. There was much to encourage them in their labours. There was no organised opposition against them; and the cause was one in which every man might join. He would propose resolutions they might propose to the House of Commons would be sure to be adopted. But that would not he enough. They should, as the resolution recommended, provide, if possible, for the education of the children of the Aborigines in the different colonies. They should above all, endeavour to extend, without interfering in particular questions of religion, the truths of the Gospel—they should aid their missionaries of every sect in their efforts to spread the light of Christianity among those people, and civilization would follow in its footsteps; for if they were not twin brothers, Christianity brought with it civilization wherever it reached—(Cheers.) Let there be no connection between the different sects, but let them look on each other as generous rivals. Let him tell them that among the order of the Jesuits—once so formidable a name in this country—had devoted their labours to the Indian Mission, and that a mission which had been had been put to death in Cochin-China and its vicinity within the last eighteen months. Let them bring in aid of their object that organization which had rendered the anti-slavery cause triumphant. Let them commence and pursue the struggle which would give justice to the native inhabitants of our colonies—which would restore to the red man a right to his own home—which would give the dusky-coloured man a claim to live on his own land—which would impart to him the advantages of Christianiy and civilization, and which, while it did them inestimable good, would bring down the blessing of Providence on those who were engaged in so holy a cause. (Loud cheers.)

Slavery as it affects the liberty of the privileged classes.

One of the chief branches of civil liberty consists in the unrestricted disposal of one's property. There are restrictions which are necessary; but the more these restrictions are multiplied, the more is liberty restrained.

By the institution of slavery, slaves become one of the principal kinds of property; but in the free disposal of this kind of property, the slave-master at the South is very much restricted. The "sacred rights of property," as to which he is so apt to be eloquent, with regard to that very subject-matter with respect to which he considers them most sacred, are closely restrained by laws of his own enacting.

To see a slave free, is certainly the highest act of benevolence; the only one indeed which a truly virtuous man ought to exercise; and certainly the last one which a person of any manly spirit would be willing to surrender. But in the greater part of the Southern States, the master is debarred of the exercise of this benevolence. Here certainly is a most grievous infringement upon liberty.

The right to improve one's property so as to increase its productiveness and give it an additional value, is an essential part of civil liberty. But this is a right of which, as respects his slaves, the southern master is in a great degree deprived. In most of the slave States it is highly penal offence to teach a slave to read.—Of reading and writing are essential to many employments. These accomplishments, and others which by their means the slave might acquire, would greatly tend to enhance his value, by making him capable of more valuable services. But the master is not allowed to improve his property in this way. The law interferes to prevent it.

Considering slaves merely as property, here are two grievous infringements upon the master's liberty. But consider them as men, and the infringement upon the master's freedom of action is still more intolerable. I am deprived by law of the capacity to be benevolent and just. I am ready to confer upon a fellow-being the highest boon which man can give or receive; but the laws do not permit me to confer it. Perhaps the slave is my own child. No matter; he shall remain a slave to the day of his death. I am ready to confer on a particular grace and favor, a special permission to set him free. Is this liberty? Is not the servitude of the father as miserable almost as that of the son?

The authors of these laws have plainly perceived that the natural dictates of humanity are at war with the institution of slavery; and that if left to their own operation, sooner or later they would accomplish its overthrow. To perpetuate the slavery of the unprivileged classes, they have fettered up those sentiments of the human heart, which are the foundation of morality and of all the charities of life. For the sake of brutalizing others, they have sought to barbarize themselves.

Liberty of opinion, liberty of speech, and liberty of the press do not exist in the southern states of the American Union, any more than under any other despotism. No doubt there are some subjects of every kind, which may be discussed there; but the same is the case under all despotisms. Anybody may freely discuss at Rome or Moscow, the merits and demerits of American slavery. The only prohibited subjects are the principles and measures of policy sanctioned by the pope or the czar. So at Charleston or Richmond one is at full liberty to discuss subjects having no obvious bearing upon the political system and social condition of Virginia or South Carolina. The subject that is prohibited is the word slavery; dare to insinuate that the existing system of southern society is not the best possible system; assail ever so cautiously the tyranny of the slave-masters; point out ever so temperately the inevitable evils of slavery; and you will soon be taught that despotism is as jealous, as watchful, and as fierce, in America as in Europe.

The discussion of this prohibited subject is not only yielded to severe legal penalties, under pretence that it has a tendency to produce insurrections,—the same reason, by the way, which is given at Rome and Moscow,—but it is still more effectually suppressed by the terrors of Lynch law, which have hitherto been found in cases of this sort is either openly countenanced, or secretly abetted by the gravest jurists of the South.

Not only is discussion prevented, but it is dangerous to receive, to read, even to have in possession, any book, pamphlet, or newspaper which has been enrolled in the *Index Expurgatorius* of the slaveholding Inquisition, or which, though not proscribed by name, appears to treat upon the evils of slavery and their remedies.

The United States Gazette, printed at Charleston was violently assailed by a mob, headed by the principal inhabitants of the city, and a large part of its contents publicly burnt, under pretence that among the newspapers and pamphlets contained in it there were some of an *insurrectionary* character.

At Richmond, a bookseller received a box of books containing copies of a certain work compiled by a Virginia clergyman, to aid the Colonization Society. It was composed (A laugh.) of extracts from speeches delivered in the Virginia House of Delegates, in favor of a project for the gradual abolition of slavery by shipping off the slaves to Africa, broached shortly after the Southampton insurrection. This book was denounced as *incendiary* by the Richmond Committee of Safety, and by their order all the copies were delivered up, and burnt in the public square.

In the District of Columbia an unlucky botanist was imprisoned for the crime of having used for the preservation of plants, some copies of a prohibited newspaper. He was arrested, almost torn in pieces by the mob, thrown into prison, where he lay upwards of six months, and it was with great difficulty that his acquittal was obtained.

It is a curious fact, that, at the very moment at which the *Richmond Whig* was assailing Louis Philippe and his ministers, for their restrictions upon the French press, the *Journal des Debats* was defending those restrictions by the example of Virginia! It must be confessed that the French restrictions are perfect liberty, in comparison with the law and practice of the southern States.

The Secret Tribunal of Venice, which received anonymous accusations, and which proceeded to judgment without notice given to the culprit, has always been denounced as an institution the most hostile to liberty that can perhaps be imagined. Tribunals very similar, and in many respects much more to be dreaded, exist throughout almost the whole of the slaveholding States.—They permit the country and hold all the citizens in awe. The punishments inflicted are of the most dreaded kind,—death by the gallows or a slow fire, banishment, scourging, tar and feathers. This jurisdiction is known as *Lynch law*, and the accusers, judges and executioners, are generally the same persons. As it was the case with the Secret Tribunal, it confines itself principally to State crimes, that is, to such actions as are supposed to have a tendency to overthrow the existing system of despotism. This system of Lynch law, which spring into existence among the barbarous settlers of the backwoods, where no law existed, and which was invented by them as a substitute for law, has of late been introduced into the oldest and most civilized of the slave States, and has been made a regular part of the South obtains a very extensive signification—ever reside or even travel in the slave States without imminent danger. Such, under a system of despotism, is the liberty even of those called free.—*Hildreth.*

Humanity.

I know no better pledge of success and happiness in a young man than that assemblage of sentiments, feelings and dispositions, which, for want of a better name, I shall denominate humanity. It has the most amiably an its favor of the whole world. It is called by various names under different circumstances. The man of the world affects the appearance of it, because he finds it necessary to mix with his fellow-creatures; and the true enlightened Christian possesses it. It is nothing more nor less than the sentiment of reverence for human nature in every form and every condition, respect for what is truly excellent, adoration of what is truly great, and compassion for all that is miserable, compassion for all that is weak, and growing out of it justice, delicacy and honor in all the business of life. These sentiments may be difficult to maintain through life. Ambition and Pleasure are continually tempting to climb, no matter whom he justles, or whom he overthrows; the end seems to justify the means.—This same spirit of humanity should come in, and lead him to reflect that the world was not made for him alone, but for all who will honestly strive for its good things. Prosperity assails him and he is tempted to treat his fellow creatures with negligence or hauteur, because he can do so as he supposes with impunity. This blessed spirit of humanity must come in, and subdue the swelling heart to the simplicity of a child. Adversity overtakes him, and then his whole temper and character are in danger of being soured. He is tempted to repine at his lot, and look with an evil eye on those whom misfortune has left unscathed. This same gentle spirit of humanity must come in and teach him the hardest of all lessons, to sympathize with that prosperity which he cannot partake. Evil companions attempt to seduce him into the paths of sensuality and intemperance. Next to religious principle, the most powerful restraint is this same spirit of humanity, which tells him that by going wrong he cannot injure himself alone. There are others, who ought to be dearer to him than life, whom his misconduct will involve in ruin, and cover with shame. Thrice then is he prepared to succeed, thrice is he armed against all mortal ills, not only thrice is he armed against all mortal ills, not only where habits are good but whose sentiments, feelings and dispositions are pure, generous, noble and elevated.—*Burnup's Lectures to young Men.*

Thoughts.

BY LYDIA MARIA CHILD

* * * "I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling was the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and the mind of man."
WORDSWORTH.

The day was closing in, and as I sat watching the scarcely moving foliage of a neighboring elm, my mind gradually sank into a state of luxurious repose, amounting to unconsciousness of all but my sights and sounds of earth.

It seemed to me as if I were seated by a calm, deep lake, surrounded by graceful and breezy shrubbery, and listening to most delicious music. The landscape differed from any thing I had ever seen. Light seemed to be in every thing, and to emanate from every thing, like a glory. Yet I felt *at home;* and could I see a painting of it, I should know it as readily as the scenes of my childhood. And so it is with a multitude of thoughts that come suddenly into the soul, new as visitants from farthest Saturn, yet familiar as a mother's voice. Whence do they come? Is Plato's suggestion something more than poetry? Have we indeed formerly lived in a luminous world of shadows, where all things were clothed in as an even temper; at other times it waxes; sing sigh notwithstanding I frequently urge him when he should be on his duty, as thou knowest his usual name denoteth, I find him slumbering and sleeping, and the world is in a manner ceased phrases it, I catch him napping. Hence I induced to believe he is not right in the inward man. Examine him, therefore and prove him, beseech thee, thoroughly, that thou mayest by being well grounded therein, and with his inward frame as disposition, draw him from the error of his ways and show him the path wherein he should go. It grieves me to think, and when I ponder thereon, I tremble, for I perceive by the index of his mind that he is a liar, and the truth is not in him; the his motions are wavering and irregular; that his shadow is not constant, but varieth, and is not in an even temper; at other times it waxes; sing sigh notwithstanding I frequently urge him when he should be on his duty, as thou knowest his usual name denoteth, I find him slumbering and sleeping, and the world is in a manner ceased phrases it, I catch him napping. Hence I induced to believe he is not right in the inward man. Examine him, therefore and prove him, beseech thee, thoroughly, that thou mayest by being well grounded therein, and with his inward frame and